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Pac Theo Sem
Reading Room

THE BLEST.

By William Cullen Bryant.

Deem not that they are blest alone
  Whose days a peaceful tenor keep;
The anointed Son of God makes known
  A blessing for the eyes that weep.

The light of smiles shall fill again
  The lids that overflow with tears;
And weary hours of woe and pain
  Are promises of happier years.

There is a day of sunny rest
  For every dark and troubled night;
And grief may bide an evening guest,
  But joy shall come with early light.

Nor let the good man's trust depart,
  Though life its common gifts deny,
Though with a pierced and broken heart,
  And spurned of men, he goes to die.

For God has marked each sorrowing day,
  And numbered every secret tear;
And heaven's long age of bliss shall pay
  For all his children suffer here.

THE PAIFIC

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A CONSIDERATION OF MODERNISM.

An illuminative address on "Modernism," the new movement within the Roman Catholic Church, was given at the union meeting of the ministers of San Francisco and vicinity in the First Congregational Church last Monday, by the Rev. John Cull, pastor of the Congregational Church at Antioch. Dr. Cull was educated as a Roman Catholic and has degrees which attest his qualifications for the highest educational positions in that church. He was for several years a priest in that church. Although now in the ministry of the Congregational Church he is held in high esteem by his Roman Catholic brethren. In his address on Monday he stated the Roman Catholics claim that with them there has been a deposit of faith, authority to teach that faith, and power to differentiate truth from error. In other words, the church claims to speak with Christ's voice and with Christ's authority. It was then stated by Dr. Cull that the Modernists within the Roman Catholic Church are the higher critics in that church, the movement having origin in Biblical and historical criticism. The Modernists, it was stated, do not deny any of the distinctive dogmas of the Roman Catholic Church, but along with other higher critics they claim that the old doctrines of inspiration cannot stand; and they seek for the Christian religion a new apologetic. They would make the government of the church a democracy; and their appeal in matters of interpretation and doctrine is to the universal church conscience. The conflict, in other words, is between absolutism and conscience—the collective conscience of the Roman Catholic Church. The Modernists refuse to accept that interpretation of papal infallibility which finds the organ of Catholic truth in the miraculously guided brain of one man. They insist on the collective experience and reflection and judgment of the whole church, and hold to the imperativeness of the collective conscience. They are not schismatics; not rebels against authority nor heretics, at least not in their own judgment, no matter what the pope may say to the contrary in encyclical or otherwise.

It is evident that whatever they may become in the future, the ardent desire of the Modernists at present is to remain in the Roman Catholic Church. Will they remain? Can they remain with the pope declaring that by many roads Modernism leads to the annihilation of all religion, that "the first step in this direction was taken by Protestantism; the second is made by Modernism; the next will plunge headlong into atheism."

But, perhaps there is a wide-spread belief and acquiescence in the remark of the nameless Italian priest that the present pope is a parenthesis; perhaps many Modernists think with Dr. Newman Smyth that the present reaction of Pius X. is an interruption, and that Modernism runs in the main line of the thought and intent of Christian civilization, and that it is for them as quietly and as calmly as possible to remain within the fold, sowing the seed of reformation in the interims between edicts of prohibition and excommunication, appealing the while to what they call the 'Chuch of Tomorrow."

The Pacific is of opinion that in Dr. Newman Smyth's recent book, entitled "Passing Protestantism and Coming Catholicism," is foreshadowed what the church of the future is to be. Sometime the world is to have one church—the Holy Catholic Church. Protestantism is not to pass away; Roman Catholicism is not to perish. They are to be changed and renovated, the good in each conserved, until they become one. The thoughts of men are ever widened with the process of the suns. Nor will it require ages yet to bring about this greatly to be desired consummation. Decades count for more now than centuries did of old.

Modernism in the Roman Catholic Church is a providential movement. Well may all they be alarmed who want that church to remain as it long has been and now is. Among the aims of the Modernists are these: The transformation and purification of the government and administration of the church; a reduction of Italian cardinals and an increase of foreign cardinals in the government at Rome, the transformation of the papacy from a monarchial rule to a constitutional one; participation of the laity in the government of the church; the education of the clergy to meet modern demands; a modification to some extent of enforced celibacy; liberty to pursue critical, historical and scientific studies.

Evidently, Modernism, which had origin in Biblical and historical criticism, has now an extensive and ambitious program. And plainly Modernism is against Roman Catholicism as it now is in the main. The pope is determined to uphold it as it is. The battle is on. It is to be hoped that the Modernists can fight it out within the fold; that they will not be driven from it, for in this way the sooner will be brought about the renovation of the Roman Catholic Church, and the dawning for the world of the age of One Holy Catholic Church.

The Rev. Anna H. Shaw says that the election of Judge Lindsey of Denver was "a woman's triumph." Writing of her experiences in Denver on election day, she says: "Not one man did I see intoxicated. All saloons closed front and back. We started out in an automobile at 8:30 a. m., and went continually until the polls closed at 7 p. m Not one man did we see electioneering or pulling or pushing, much less a woman. Order was perfect; men and women fell in line everywhere without display or disorder. The first thing that impressed me and remained with me all day was the utter absence of sex consciousness. There were no smiles or glances or anything denoting the presence of men and women. They were citizens intent on performing their duty to state and nation. The per cent o f women voting increased as one went from the slums to Capitol Hill. In one place on Capitol Hill the per cent of women registering and voting was 55, and it ranged from that to 37 per cent in the residential and industrial parts of the city. More t han half the polling places were in the sitting-rooms or parlors of houses. They were all in houses, not one in a saloon."

THE PACIFIC COAST IN BRIEF.

There are 327 Californians in Yale University this year.

September the 9th has been fixed on as California day at the Alaska-Yukon Pacific exposition in Seattle.

The Baptist theological seminary in Berkeley has eleven students. There are four teachers in the seminary.

President Schurman of Cornell is to speak before teachers' associations in Utah and Washington during this month.

The Pacific Baptist keeps standing in its columns the rallying cry: "One thousand laymen at the Northern Baptist Convention in Portland in 1909.

Two scholarships of $750 each have been established in Oahu College, Honolulu, by Mr. and Mrs. W. S. Bowen for the benefit of Hawaiian students preparing for Oberlin College.

Dr. Torrey says that he has received more anonymous letters in Los Angeles than in any other American city, but that he never reads them, so the writers of them waste their time.

Speaking recently in Boston concerning city playgrounds, Jacob Riis remarked that in the State of Washington there is more enthusiasm over play-grounds than in any other state except Massachusetts.

A missionary in Fairbanks, Alaska, states that there are in mining camps along the creeks near that town about 4,000 people, with no missionary among them. There are saloons in all the principal camps.

Dr. Torrey spoke to 4,000 young men in Los Angeles last Sunday afternoon, very few of whom appeared to be more than twenty-one years old. About a hundred responded to the invitation to lead a Christian life.

Professor Wicher of the Presbyterian theological seminary at San Anselmo will go to Palestine in February as a member of an expedition for archaeological research, of which Professor Harper of the University of Chicago is the leader.

The Rev. Dr. Goodspeed, who supplied the pulpit of the First Congregational Church of Oakland the last three months of the pastor's absence abroad, has engaged to supply the First Presbyterian pulpit of the same city for two months.

California is erecting a fine building on the grounds of the Alaska-Yukon-Pacific exposition. It will be larger than the California building at any of the expositions except that in Chicago. The building will be ready for its interior furnishings this week.

It seems that the saloon business is not now as profitable in Los Angeles as it has been. The California Voice states that in a number of instances the business has decreased to such an extent that proprietors have discharged the bar-tenders and have donned the white aprons themselves in order to realize a profit.

Judge Ballinger of Seattle, who is widely talked of as the Pacific coast member of the next national cabinet, is a member of Plymouth Church of that city. His fine work about two years ago in overhauling the land office at Washington commended him greatly. Judge Taft said of him at that time that he left a twenty-thousand dollar law practice for a five-thousand dollar government job. The place was reluctantly accepted temporarily by Judge Ballinger at the earnest solicitation of James R. Garfield, Secretary of the Interior, a college friend at Williams, of which college both are graduates. Judge Ballinger is mentioned for a federal judgship if he should not be tendered a cabinet position.

The First Congreational Church of Oakland has called the Rev. L. L. Wirt as assistant pastor at a salary of $2,000 a year and $400 for moving expenses. Mr. Wirt has been pastor of a church in London, England, for some time, whither he went from Australia, to which country he went from the United States about nine years ago. He is to return now to the old home country, and to the important work herein named. He will bring back the enthusiasm and zeal in Christian work which characterized him when here in California a decade ago, and the added experience and growth acquired in successful pastorates abroad. Mr. Wirt is expected to take up the work the 1st of January.

The Oakland Enquirer speaks courageously against "Tag Day," saying: "Oakland has had its first 'tag day.' Let us hope it will be its last." "It is in plain words," says the Enquirer, "wholesale begging of a demoralizing sort." Terming it a general "holdup," the Enquirer continues: "It may be said in extenuation that nobody is compelled to buy tags, that the money parted with would have been frittered away in frivolity or dissipation; but that is begging the question. Many people felt compelled to contribute or be publicly humiliated or subjected to criticism." But the most pernicious effect, in the opinion of the Enquirer, was on the children who were sent everywhere as solicitors. There are many who hope that "tag day" has not come to stay. Among the persons congratulating the Enquirer on its editorial on this subject was the Rev. Dr. Drury, the pastor of the United Brethren Church.

The churches of Seattle have suggested and asked that for two minutes at the noon hour each day during the Week of Prayer all the industries of the city come to a standstill and the time be spent in meditation and prayer. The Post-Intelligencer, a leading daily, says: "The churches of Seattle are not asking a great deal of the community when they ask a full stop of the energies of the city for two minutes during the week of prayer, to be observed before or after Christmas. It is a request the city can afford to grant. There may be many who do not believe in the efficacy of prayer in its usual significance; but they will not deny the value of silent, serious thought, of reverence, or of quiet contemplation. It is good to quit the mad race occasionally and ponder things more enduring than the world's material wealth. It is the silent processes of the mind that give shape and strength to character."

Tuesday evening of last week Oakland showed her appreciation of the Rev. Charles R. Brown, the pastor of the First Congregational Church, by a reception and banquet which was attended by a large number of representative men in all walks in life. Mayor Mott was there as a representative of the city government and spoke of Mr. Brown as one of the strong men of Oakland, ever ready to give the best that is in him to the public service, ever ready to help those who represent the people to meet the problems which so often confront them in their efforts to conduct public affairs. He gave most hearty welcome home and wished for Mr. Brown many years more of helpful service in Oakland. Mr. H. C. Capwell, representing the busi-

ness men, stated that they greatly appreciated his spirit and cooperation in all things pertaining to their relations with their employes, and expressed the hope that he might always remain in Oakland. Mr. J. W. Smart, representing workingmen, said that organized labor had placed Mr. Brown on a pedestal where he would ever remain. In the course of his remarks reference was made to a strike which had been imminent. Mr. Brown heard of it, inquired into it, had a conference with the employers, the strike was averted and much suffering and misery prevented. United States Senator Perkins spoke of Mr. Brown's life as being woven largely into the history of Oakland, and told of having said to a leading member of the First Congregational Church of Washington, D. C., when he had been asked if he could suggest some one to succeed Dr. Newman, that there was but one man, and he was Dr. Brown of Oakland, California. Senator Perkins continued in that connection: "Some time after that I met Dr. Brown on his wheel in this city, and I said to him: 'What possibilities there would be for you in Washington! There you would meet representatives of every religion from all over the world, and you would meet the distinguished people in every walk of life.' He considered a few seconds, and then said: 'It does look tempting, doesn't it?' He did not say 'Get thee behind me, satan,' but he got on his wheel and rode away." Professor Stillman of Stanford University said that no finer or nobler influence was ever with them at Stanford than that which emanated from Mr. Brown, that he had the faculty to attract young men and inspire them for that which is highest and best. Professor Clapp of the University of California said: "I wish Dr. Brown could be with us. We envy Stanford because he has been lecturer on ethics in that university." President McLean of Pacific Theological Seminary, who had been asked by the committee having charge of the banquet, to act as taostmaster, expressed the gratification which was his in seeing such numbers of the representative men of Oakland assembled to welcome and honor one whose life in that city he had followed with most loving interest. All in all the gathering was a splendid tribute to a pastor who for twelve years has made his life count for much, near and far, on the Pacific coast.

CHRONICLE AND COMMENT.

The Catholic Club of Harvard has a membership of more than 450.

California strawberries were in Boston and New York markets for Thanksgiving.

The movement for the union of Baptists and Free Baptists is meeting with large and increasing favor.

The Albert Shaw lectures on diplomatic history at Johns Hopkins University are to be given this year by Professor E. D. Adams of Stanford.

Twenty-eight per cent, or 4,136 of the 14,806 living graduates of Yale University live in the three cities of Chicago, New York and New Haven.

Western College for Women, at Oxford, Ohio, has its first man president in the person of the Rev. Dr. John Grant Newman. Three women served for fifty-four years.

What is called "Greater Boston" has 420 churches. The Congregational have 40,000 members; the Baptist 37,000; the Episcopalian 27,935; the Methodist 22,946; the Presbyterian 3,476.

The University of Missouri has a Negro janitor who has completed fifty years of service. Beloit College has a janitor who is seventy-five years old and who has been with the college nearly a half century.

Two missionaries are employed by the New York Bible Society to supply the Bible in their own language to all immigrants. In the city and harbor of New York 87,398 volumes were distributed the last year.

During the early part of the 19th century about one-third of the graduates of Yale chose the legal profession and about thirty per cent choose it now. At that time about thirty-three per cent entered the ministry; now about three per cent enter.

Jacob Riis is of opinion that an "institutional school" could be made the great saving power in the future of our civilization. The institutional church, he states, has not made much progress because people are afraid of the theological and religious atmosphere.

One-half of the 1,881 students in attendance at Oberlin College last year were residents of Ohio. Oberlin now has endowment, buildings and equipment worth $3,326,000. The Finney Memorial Chapel, erected last year, cost $130,000; the Carnegie library $155,000.

A bronze tablet, recently unveiled in the library of Mt Holyoke College, contains the name of 176 women graduates who went out to religious and educational work in foreign lands between 1837 and 1887. At the end of another fifty years another tablet will be erected.

Industrial and technical education will not be neglected in this country in the future as it has been in the past. More and more the cry is for men who can do things. It is said that ninety-eight per cent of the foremen and overseers in manufacturing plants in the state of New York were educated in Europe.

Rabbi Hirsch of Chicago says that he is much nearer in thought to a Unitarian or a Universalist than to an orthodox Jew. "Let us be done with the fiction that there is one united Jewish religion today," he says further. "The Catholic and the Unitarian are not as far apart as our Judaism and that of the Russian ghetto."

The Anti-Saloon League and Prohibition Party will not pull together any longer. They haven't pulled well while trying the "together." The Anti-Saloon League believes in downing the saloon in every possible way. The Prohibition Party wants to do it one way, by the development of a national party. The end along that way seems to The Pacific a long distance in the future.

Two fifty-thousand dollar cottages equipped with eight solariums for the work of phototherapy have been built on the grounds of the Illinois hospital for the insane. The solariums are equipped in ruby, violet, amber and opal. Despondent patients are enlivened when placed in the room having the ruby equipment and furnishings and violent patients soothed when in the blue room. Opal is antiseptic and aids the consumptive.

Secretary Strauss of the department of Commerce and Labor in his annual report to Congress will suggest a comprehensive plan for aiding the unemployed. The secretary says that his plan is an elaboration of the bureau of distribution in the immigration service. This bureau deals only with immigrants, and by collecting information re-

garding industrial conditions throughout the country seeks to inform the new arrivals in what part of the country they would be most likely to secure employment. By elaborating the idea and establishing a bureau of registration for laborers to which employers could have access when they desired, Mr. Strauss believes the labor conditions throughout the country could be equalized and a more favorable distribution brought about.

The Rev. Dr. Ambrose W. Vernon, the Yale Divinity School professor whose paper on "The Message of the Modern Minister," at the National Council last year in Cleveland, met with marked disapproval because of its extreme liberal position, has been called to the Harvard Church, Brookline, Massachusetts. Dr. Vernon is a Princeton graduate, of the class of 1891, and of Union Theological Seminary class of 1894. He took post-graduate studies in the German universities of Berlin, Halle and Gottingen, and in 1896 entered on his first pastorate at Hiawatha, Kansas. In 1899 he went to the Congregational Church at East Orange, New Jersey; in 1904 to the Dartmouth College Church, and in 1907 to the professorship of practical theology in Yale. The church to which he has been called in Boston is one of the churches which early this year sought the Rev. C. R. Brown of Oakland.

THE END IN VIEW IN MISSIONS.

W. C. Pond.

The Missionary Herald for November contains Dr. Barton's admirable "Review of the Year" as presented at the recent Annual Meeting of the Board. In it I find this significant statement: "Almost within a single decade foreign missions have advanced from an endeavor mainly to reach individual men and women and to shape a narrow range of society, to a recognized place as a force operating upon the great races and nations, developing in them a self-consciousness, awakening in them a new sense of independence, and training them to use wisely national power and responsibility. This has ever been the result of Christian instruction among the backward races; it will ever be the same until none are left behind."

With all this as Dr. Barton states it, I am in most hearty accord. With a different mode of putting it I am not in accord. When occasionally we read, "Not," or not so much, "the endeavor to reach individual men and women," but "this other thing—the lifting of public sentiment, the improvement of the social order, the development of civilization, the training in citizenship—not the salvation of sinners from sin, but culture, intelligence, political liberty—then I dissent utterly. When, furthermore, it is put forth as a **new** thing that our our missionaries in saving men from sin, contribute to and effect improvement along all those lines, then again I dissent. What was it that in the Hawaiian Islands substituted the reign of law in a constitutional monarchy, for the whims of a tyrant, the rule of lust and hate? It was the work of men who were seeking first of all to lead them, one by one, out of darkness into light and from the power of Satan unto God. And this made possible the rest. The same may be said of the Society Islands and the Fijis, where the same results were reached along the same path of Christian service. The spheres of influence were small then, compared with those which God has so wondrously opened before us in these later years, but the results and the process were the same. And today and every day till the race is redeemed this will be true. First the individual brought into vital union with Jesus Christ and thus becoming heir to righteousness and peace and joy in the Holy Spirit, and then and thus the kingdom of God, with its blessings of freedom and education and social progress and the law of love. When on that mountain of temptation Satan spread before our Saviour's eyes a picture of the kingdoms of the world and the glory of them and offered the whole for one act of homage to himself, does any one imagine that the shrewd tempter was appealing to mere selfish lust of power in the heart of Jesus? It was not that, but the **opportunity** it would give to use beneficent civil law and the power of wealth and the influence of social position and all such things to ameliorate the condition of mankind—a condition that needed amelioration then as never since. Jesus turned his back upon it all to become light-giver and life-giver to men and women, one by one, and thus, and thus only, was the kingdom of God established among men. Thus, and thus only, will it achieve its final victory.

There is one fact manifest, not simply in this survey, but in every issue of the Herald, which shows a wisdom I will not say in the missionaries of our day above that of our missionary fathers, but in those in direction of the work from the headquarters at home, above **their** fathers.....

It must be nearly fifty years ago that Dr. Anderson, the efficient, but rather masterful, secretary of our Board, visited India and upset rather vigorously the method of operation there from work through schools to what he regarded as more distinctly the preaching of the gospel. The commission as he read it was: "Go preach," not noting, perhaps, that this form of the great commission occurs in a paragraph in Mark which is to say the least of it, of doubtful genuineness, while "Go teach," "Go make disciples" (i. e. pupils and learners) is in Matthew and is indubitably genuine. In his report to the Board he said that "the pressure of experience" had led to the change, but the son of one of the missionaries wittily replied: "Not that; not the pressure of experience, but the experience of a pressure." The half-century has taught us the wisdom of those missionary fathers. Far the largest number of those brought to believe in Christ and added to our missionary churches come through the schools—primary and advanced up to the colleges themselves. Preaching, in the ordinary sense of the word, is in heathen lands, and is coming to be in our own land, largely, a fishing for men with a naked hook. Bait the hook with something appetizing to a worthy desire—not something which crude bestial selfishness craves, but something honorable and manly like the desire for knowledge, and those will come to you by a process of natural selection with whom you can get in touch, hand to hand and heart to heart, and thus lead them to Him in whom they have the life eternal.

The Christmas Century contains the first chapters of the new novel by the author of "Mrs. Wiggs of the Cabbage Patch," and the new story by the author of "The Biography of a Grizzly." Mrs. Rice's story, "Mr. Opp," opens with a delightful mingling of quaintness, humor and pathos and with promise of proving the best work yet written by this popular author. Mr. Sexton's "Domino Reynard of Goldur Town" is the study of a noble silver fox—with a purpose "to show the Man-world how the Fox-world lives, and above all to advertise and emphasize the beautiful monogamy of the better-class Fox."

WHAT THE SUNDAY REST LAW WILL NOT PROHIBIT.

G. L. Tufts, Pacific Coast Superintendent International Reform Bureau.

The Sunday rest bill, which has been drafted by the Reform Bureau of California, to be introduced in the next session of the legislature, aims to avoid all extreme measures. It is founded upon the law of Idaho, which was passed by the last General Assembly by a majority of nearly three-fourths of both houses, and which is meeting with the approval of nine out of ten of the people, especially of the business men. The idea underlying the bill is that of securing a weekly rest day for every man, in harmony with the requirements of the law of human nature, rather than an effort to force something upon the citizens of the state contrary to their desires. No man wants to work all the time. Yet thousands are required to do so to hold their trade or to keep their position. The aim will be to reduce Sunday work as much as practicable and in keeping with the legitimate demands of modern life.

We submit the following propositions as sound in principle, in accord with the natural rights of mankind and promotive of good government:

A Sunday rest law should reduce "works of necessity" to the minimum and provide for the closing of all unnecessary lines of business and labor, except works of mercy and charity. A Sunday shave shaves the rights of barbers, and dealers in luxuries desire the luxury of Sunday rest.

Those who serve the public in doing necessary work on Sunday are entitled to a day of rest at some other time during the week. And, conversely, those who regularly observe another day of the week as their rest day should be permitted to engage in works of necessity or private labor on Sunday. This would remove the objections of those who set apart Saturday as their day of rest and worship, yet without any reference to religious matters. This is in no sense a religious statute. Yet it will promote public morals, the chief object of government.

A Sunday rest law should be general in its application and not discriminate unjustly. If it prohibits grocers from selling cigars and candy it should make no exception in favor of others in competing lines of trade. A "square deal" to every man. If it protects the merchant in his right to rest without his competitor running, so it should protect the tobacconist, the bartender and saloonist who also desire a day off duty. Any who are determined to work on seven days for six days' profits in order to gratify their never-ending greed, must be made to yield to the law of public welfare.

A law that is enacted to make Sunday a public rest day for all classes should eliminate those public amusements that are run for money-making and commercial purposes. A holiday Sunday becomes a work-a-day Sunday for multitudes, as demonstrated by the history of many nations. In the light of Europe, Hallam calls it "The holiday of Despotism." Sunday sports are the link that will chain the laboring classes to the tread-mill of unceasing toil. If public amusements are allowed to be sold, those dealing in the necessaries of life will make the same demand, and soon all lines of trade and labor will be operating. The holiday Sunday in Germany led to the opening of 57 per cent of the factories, and 77 per cent of the trades and transportation. For this reason the labor classes of England have always opposed Sunday amusements. Actors and actresses and all who are engaged in furnishing amusements for the public are entitled to and they are demanding a weekly rest day. Rest and let rest upon this day, is the only unselfish rule. Recreation and sports by those demanding them can be secured in hundreds of ways without robbing others of their Sunday rights. But the strenuous Western life does not need excitement as much as quiet rest. A Saturday half-holiday would provide for League ball games and other commercial amusements, as in England and Canada.

The Sunday rest law as now drafted would not prohibit any of the following list:

Hotels, restaurants, livery stables, garages, regular trains, delivery of baggage, electric lines, boats, stages, telegraph and telephone offices, electric plants and all industrial processes which could not stop without loss or injury, such as beet-sugar plants and pumping of mines; the sale of medicines, sick-room supplies, milk, daily papers and non-intoxicating refreshments, such as ice cream and soda water; social games of baseball, golf, lawn-tennis, or any non-commercial game; hunting, fishing, boat-riding, parks, free concerts and all sport and amusements to which an admission fee is not charged.

It may appear to some of the friends of the movement that these concessions are too liberal . But while a law is an educator, and as such should be in advance of the standard of living found among the street crowds, yet it is not wise to make it so ideal that its enforcement will not be sustained by public sentiment. When once tested we believe the law as drafted will meet with general approval and be well observed, as the similar statute is in Idaho.

LACK OF ACQUAINTANCE WITH THE BIBLE.

Editor of The Pacific:

In The Pacific recently I read, "Get some one to tell what is the trouble with people today that tney know so little of the Bible, and what is the remedy for this lack of Bible study?"

That I am the 'some one' to tell why people know so little of the Bible and to give a remedy I will not presume.

But for myself I may say, I have given the wonderful book study enough to try the preaching of the day by the teaching of the Scriptures, and I am not surprised that the people know so little of the harmony of God's plan for the redemption of a lost world.

Milton wrote a Paradise Lost, and then a Paradise Regained, showing in the first five lines of Paradise Lost that he had some conception of the revealed plan in the Scriptures.

A good Presbyterian minister took dinner with us the other evening. In our conversation about the Bible, I quoted from the prophets Ezekiel, Isaiah, Jeremiah, Amos and from Moses in the book of Leviticus. This good minister, after preaching for nearly forty years, said, "I do not know or understand the prophets."

How can a man build up a Bible church on the foundation of the prophets and Apostles, Jesus Christ being the chief corner stone, if he does not know the foundation on which he must build?

How can the people know if the preachers and teachers do not know?

A part of a verse, or even a whole verse for a text taken out of its setting, not giving the subject in hand, or what Christ and the apostles have said about it, will only give a man's theory, and not the plan of God as it is revealed in the Scriptures.

Today the Bible is an open book, and he who runs may read.

(MRS.) DAVID C. BELL.

Saratoga, Cal.

CHRISTIAN ENDEAVOR TOPIC FOR DECEMBER 13.

Henry K. Booth.

Books That Delight and Strengthen. (Prov. 4:1-9.)

One of the very real advantages that we enjoy in this age is the opportunity for culture through the reading of books. Never was literature so plentiful and so cheap. Add to this the advantages offered by the school and public library and it is apparent that books are within the reach of all who desire to read. The printed book is no small contributor to the marvelous progress of the last century.

But this multiplicity of books is not an unmixed good. There is so much to read that men hasten from one book to another, skimming all and mastering none. This abundance of reading matter tends to produce a mental dyspepsia. One really good book read and re-read until it becomes a part of one's thinking, is worth far more than the cursory reading of a thousand to our intellectual development. And in a far more real sense than we comprehend the books we read tend to shape our character and form our ideas. We might just re-write the old saw, "Tell me what you read and I'll tell you what you are." If parents realized this they would scan with far more attention the books that their children read, for one bad book may undo a lifetime of the careful teaching of good precepts.

Amid these thousands of books that fill our libraries we must, if we are to be fully developed men and women, pick and choose with care. Not every book is good, not every book is worth reading. We must not ape the Athenian temper and seek only "some new thing." The "latest book" is not necessarily the best, and ignorance of it is no cause for shame. It is our duty to choose only the best. To fritter away our hours on mediocrity is worse than a waste of time; it is thwarting our best development. Why should we consort with low and shallow and insignificant minds, when through their books we may fellowship with the noblest and greatest souls. And while men differ somewhat in their choice of great books, there is a very remarkable unanimity of opinion as to the world's literary masterpieces. These are the books to which we must dedicate our best hours of reading. They will give us both strength and pleasure. With no thought of cataloguing all such books, but of suggesting a few of them, the following list is given:

1. Books which deal with the facts of the universe and of life.

Darwin—"Evolution of Species," an epoch-making book, which created the literature of evolution. Drummond—"Ascent of Man," an exquisite adaptation of this new principle to the biological realm; Tyndall's "Forms of Water," which tells you about rain, snow-clouds, etc.; Proctor's "Half-Hours with the Stars," a fascinating book on astronomy; Ruskin's "Ethics of the Dust;" Wood's "Natural History."

2. Books which deal with the facts of human life and history:

Myers' "Universal History," Larned's "Seventy Centuries," Gibbon's "Decline and Fall of the Roman Empire," Kingsley's "Roman and Teuton," Motley's "Rise of the Dutch Republic," Green's "History of the English People," Carlyle's "French Revolution," McMaster's "History of the People of the United States,"—these are but a few of the many standard historical works.

Of works of travel there are countless numbers. Some of the standard works are Taylor's "Views Afoot," Stanley's "Dark Continent" and Du Chaillu's "Land of the Midnight Sun." The best collections are the illustrated travel-works of Stoddard and Holmes.

The books on sociology are increasing every day, but some seem to wear and be read over and over again. Among these are Brook's "Social Unrest," Hunter's "Poverty," Booth's "Life and Labor of the People of East London," Walker's "Political Economy,' the published works of Henry George; Wells' "Now Worlds for Old;" Strong's "The New Era," Spargo's "The Cry of the Children, Adam Smith's "Wealth of Nations."

3. Books of Biography:

These are always fascinating and definitely helpful. Some of the best are Plato's "Socrates," Plutarch's "Lives," Froude's "Caesar," Boswell's "Life of Johnson," Stanley's "Life of Arnold." Of missionary biography the most thrilling is the life of John G. Paton. Of recent biographies, one which no Christian Endeavorer should neglect, is Smith's "Life of Henry Drummond."

4. Books of Art and Music:

The series published by the various journals and the monographs on individual artists are very helpful. Many of Ruskin's works, notably his "Seven Lamps of Architecture," give much needed instruction in a popular way.

The histories of music and the biographies of musicians are very numerous. One of the best single work is "Music and Its Masters," by Boise.

5. Books of fiction:

Their name is legion and most of them are ephemeral and valuless. The really great novels are very few in number. Among these are Kingsley's "Hypatia," Eber's "An Egyptian Princess," Hugo's "Les Miserables," the greatest of all novels, Scott's "Kenilworth;" Blackmore's "Lorna Doone," Dickens' "Tale of Two Cities" and "David Copperfield," Thackeray's "Henry Esmond," Hawthorne's "Scarlet Letter," Eliot's "Romola."

6. Books of poetry:

The great poets have in every age been the chief inspiration of human hearts. There are the poets whose names have come down to us as immortals—Homer, Virgil, Dante. Shakespeare, Milton, Goethe, Schiller, Scott, Byron, Shelley, Wordsworth, Tennyson, Browning, Lowell, Whittier, Longfellow and Bryant. He who knows these and loves them has fellowship with the immortals.

7. Books of religion:

Some of the best religious works are Thomas a Kempis' "Imitation of Christ," Bunyan's "Pilgrim's Progress," Fox's "Book of Martyrs."' These have come down from antiquity.

Of books that deal with the philosophy of religion the following will pay for the reading: Kant's "Critique of of Pure Reason," Farrar's Science and Religion," Mozeley on "Miracles," Bushnell, "Nature and Supernatural," Mansel, "Limits of Religious Thought," Clarke, "Outlines of Christian Theology."

On religious history Clarke's "Ten Great Religions," and Fisher's "History of the Christian Church" are standard works.

Works on Bible study are too numerous to be mentioned. Kant's works are gaining increasing popularity among all classes of readers, while Gladden and Charles R. Brown have written many simple books explanatory of Bible difficulties.

Last, and greatest of all books, is the book of books—the Bible. With all your other reading let this be your constant companion and ever on your table. Of all books in the world you will find this the one that gives you unfailing delight and strength.

The teacher of this meeting might be wise to turn it

into a literary "experience meeting." Let each member tell why and how that book helped him. Such interchange of opinion might well furnish a deeply interesting hour for all.

A COMBINATION SUBSCRIPTION OFFER.

Persons renewing subscriptions to The Pacific before December 30 can have The Pacific and any one of the following named publications for ayear for $2.65:

Sunset Magazine, Pacific Monthly, American Magazine, American Boy, Camera Craft, Children's Magazine, Cosmopolitan Magazine, Good Health, Good Housekeeping, Harper's Bazar, Kindergarten Review, Metropolitan, Success Magazine, Travel Magazine, Van Norden's Magazine, What To Eat, Woman's Home Companion, World To-Day.

By adding 65 cents each to the $2.65 any number of the Magazines named in the foregoing paragraph may be had. For example: Sunset and Pacific Monthly with The Pacific, $3.30. Sunset, Pacific Monthly, and Good Housekeeping, with The Pacific, $3.95.

For $3.10: The Pacific and one of the following may be had: McClure's, Everybody's or Hampton's Broadway Magazine.

For $3.50: The Pacific and The Review of Reviews.

For $4.25: The Pacific and World's Work.

$6.50 for $4.05.

For $4.05 The Pacific, Review of Reviews, and Good Housekeeping. The total price of these three publications, taken separately, would be $6.50. We will send the three for a year for $4.05. In place of Good Housekeeping, Sunset, Pacific Monthly or American Magazine may be substituted.

For New Subscribers for The Pacific.

Friends of The Pacific are authorized to offer to persons not now subscribers for The Pacific any ne f these combinations for one dollar less than the amounts therein named. Any of the $2.65 combinations can be had by new subscribers for The Pacific for $1.65. The $3.50 combination for $2.50; the $4.05 combination for $3.05.

NOTES AND PERSONALS.

The Rev. Dr. J. E. Walker who has been in this country the last year on missionary furlough sailed Tuesday for his station at Foochow, China.

Superintendent Wikoff of the Church Building Society is ill at his home in Berkeley and will not be able to give attention to his work for ten days or two weeks.

The San Francisco Association will meet next Thursday in Mission Congregational Church on the corner of Seventeenth and Noe streets. There will be afternoon and evening sessions.

The Rev. J. A. Hollars, formerly pastor of Bethlehem Church, San Francisco, and who has been in Texas for a year or two, has returned to California and will take work here again.

The Congregational ministers of San Francisco and vicinity will be addressed at their regular meeting in Berkeley next Monday by Dr. A. W. Connett of Boston on the subject of Psychotherapy. Dr. Connett has practiced Psychotherapy and has studied under the noted psychologist, Professor James.

In the death of the Rev. Dwight E. Potter, which occurred last week in a hospital in San Francisco, California loses a thoroughly consecrated and highly efficient Christian worker. At the time of his death Mr. Potter was one of the district secretaries of the foreign missionary board of the Presbyterian Church.

Among the Churches.

CALIFORNIA.

Oakland, Pilgrim.—The Rev. Dr. E. E. Baker has been engaged to supply the pulpit for a few Sundays.

Grass Valley.—The Rev. E. H. Hadlock has resigned from the pastorate and has returned to San Francisco.

Pasadena, Lake Avenue.—Six persons united with the church at the last communion. A chorus choir of twenty persons is a recent acquisition.

Santa Ana.—This church rejoices over the acceptance of the call recently given the Rev. C. H. Seccombe of Ontario who will enter on the work the first of January. A new church building is planned for at an early date.

Whittier.—The Rev. Alexander McGregor has so far regained his health as to be able to conduct service once each Sunday. The Rev. N. F. Edwards, a former pastor has been of great help during Mr. McGregor's illness.

Barstow.--This church has secured as supply for the winter Mr. N. C. Fancetti, a student of the Bible Institute of Los Angeles. Mr. Fancetti has been in railroad work and is a good man to get in touch with the people to be reached

Los Angeles, West End.—Improvements on the church building to cost about $300 are planned and $200 has already been raised for that purpose. A room 28 by 40 feet will be finished in the basement for social purposes. Provision will be made also for the boys' brigade.

Soquel.—Rev. F. F. Pearse and wife have returned to their church in Soquel after an absence of ten weeks, during which time they visited Mr. Pearse's boyhood home in New York State. The church was most acceptably supplied during the pastor's absence by Rev. J. W. Speers.

Campbell.—The pastor's brother, Dr. H. H. Atkinson of Harpoot, Turkey, spoke in the morning on "America's Gift to Turkey." In the evening the pastor spoke at a union meeting in Saratoga, the W. C. T. U. having charge of the service in Campbell. Dr. Atkinson addressed the Pastors' Union in San Jose Monday morning; the various pastors took opportunity to fire many questions at the Doctor after his address.

San Jose.—The annual meeting of the church was held the last Tuesday afternoon in October. For the first time in many years the year closed with no financial deficit. The missionary benevolences exceeded any year in past history of the church, the amount being $1509.33, which includes a Home Missionary box valued at $165.00, and our Foreign pastor's salary of $500. The reports from all departments show growth and activity. The Sunday-school and parlors being taken away to make room for the new Parish House, now in process of construction, the usual membership dinner was omitted, but a large number enjoyed a basket lunch in the auditorium, coffee being brought in from the Coffee Club. An informal fellowship meeting followed the supper, where various interests of the church were discussed and planned for. Of the $14,000 needed for the complete and beautiful Parish House, $11,000 is already pledged, and young and old are working hard and happily to fulfil their pledges. We are again verifying the truth that the growing church and the contented church, is the working church.

Sacramento.—The Men's Club presents the following attractive and valuable program of addresses for the season of 1908-9: The Value of a Business Career, Mr. Harry Thorpe, treasurer of Weinstock, Lubin Co.; Bugs and Bug Houses, Hon. J. W. Jeffreys, state horticultural commissioner; Curious Cases I Have Tried, Hon. A. G. Burnet, associate justice, third district court of appeal; A Patriotic Night: Saviors of the Republic, Rev. H. K. Booth; Running and Running on a Bank, Mr. A. L. Darrow, cashier of Fort Sutter National Bank; The Earlier Poets of California, Mr. J. A. Woodson, newspaper correspondent; The Work of the Reporter, Mr. Henry White of the Sacramento Bee. The program closes on June the 15th with an annual dinner, a ladies night, and a service of poetry and song. Only the first subject of this interesting program has yet been presented. On Nov. 19th Mr. Thorp gave a very valuable address, in the course of which he sketched in a graphic manner his career from a sweeper of floors and a cleaner of windows to the vice-presidency of the firm of Weinstock, Lubin & Co. The Men's Club has as its aim "Men's work for men, in and through the church." Dr. Temple, the pastor, continues his noon-day addresses at the Southern Pacific car shops under the auspices of the Y. M. C. A. The December topics are: A Sum in Addition, A Sum in Subtraction, A Sum in Multiplication, A Sum in Division, A Sum in Proportion. They are spoken of as "Several Scriptural Sums to Solve." The November topics were: Who Are You, Whence Came You, Whither Are You Bound? The two persons received to membership at the last communion make the present membership of the church 307.

Panama.—The church at Panama, Kern county, rejoices in now being out of debt. Invitations were sent out to all the families in the neighborhood to come to the church and enjoy themselves and partake of a free dinner on the night of Nov. 19. About one hundred and forty responded, of all ages. (The object as stated in the invitation was to acquaint the people with the financial condition of the church, and that an opportunity would be given for voluntary contributions to the end that the church might the better fulfil its mission in the community.) When the opportunity was given $115 was contributed. A letter had been sent to Mr. Henry Miller of the firm of Miller and Lux, stating the conditions. His check of $50 was the immediate response, making$ 165 for the evening. The church is still some $200 back on the parsonage loan which is being met by installments of $20 per quarter, which the Ladies' Aid Society has assumed, and are successful in meeting. The Panama Church is now without a pastor, Rev. A. W. Thompson having accepted a call from the Buena Park Congregational church, near Los Angeles, and is now on that field. The Panama church is anxiously waiting for a shepherd. It is earnestly hoped that some one will soon respond to its call. This is a field of great opportunity. The nearest church of any denomination is nine miles distant, at Bakersfield. It is truly a field for missionary enterprise. With Panama as a center there are school districts in every direction where there ought to be Sunday-schools as well as preaching service. According to the paper reports the lands of Miller and Lux are to be thrown open for settlement. If this report is true it means much for the immediate neighborhood of Panama, as some of the chocest lands in California are in that neighborhood. I doubt if there is a county in Southern California where the natural advantages for agricultural industries are better, where the price of land is as reasonable, where water is as cheap and abundant. It is true that there is great need of storing the water of Kern River, which is a large body of water in the winter and spring months, but when the thousands of acres of land are thrown open for settlement it will necessitate the impounding of the waste water. Should any minister who reads this feel himself adapted for such an opening for Christian work, if he will correspond with Mr. Arthur Vittum, Bakersfield, R. F. D. No. 3, the clerk of the Panama church, he will receive a reply and any information he may desire.—A. W. T.

WASHINGTON.

(C. F. Clark, 7212 Woodlawn Ave.,/Seattle.)

Seattle Ministers' Meeting.—Sixteen of the local clergy gathered for luncheon at Plymouth Church Nov. 23, and afterward were joined by several others. After some minor business Dr. Van Horn gave the fourth of our studies of Seattle, speaking on the religious conditions of the city with especial reference to the downtown problem that begins to confront us. Both Dr. Van Horn's presentation of the subject and the discussion that followed were intensely interesting and practical. The churches must plan for a new day in Seattle, as we are planning for a larger physical Seattle so we must remember there is to be a larger spiritual Seattle with greater needs, opportunities and obligations.

Bellevue and Medina.—A large gathering sat down for supper at the Medina Church Nov. 24th. After partaking of the bountiful repast twelve or fifteen after-dinner speeches were made under the direction of Rev. C. R. Gale, the occasion being a welcome to Dr. Arthur Strong and his wife, who have just begun work here. About ten of the Seattle ministers were present. These fields which, though young, have come to self-support, are ready for further growth and doubtless under the guiding hand of Dr. Strong will grow rapidly.

A Church that is Influential in Civic Affairs.—Out of a resident male membership of voting age of sixteen the Ritzville church has a pastor, three trustees and two deacons holding office. J. D. Basset is state Senator for Walla Walla, Franklin and Adams counties, D. A. Scott is state representative for Adams county, J. S. Edwards is county treasurer, A. F. Rosenoff, county auditor, H. B. Pettijohn, county surveyor, W. H. Martin, city treasurer. These are elective salaried offices; besides this Messrs. Martin and Basset are president and secretary of the school board, and the pastor, Rev. Wm. M. Proctor, is county probation officer. The Ritzville church has just inaugurated a vesper service. They have a chorus choir of fifteen voices and the pastor gives a short expository sermon, the people bringing their Bibles and following the discourse. The new plan seems to have met a responsive chord and the church is filled.

Seattle Brotherhood Fellowship Meeting.—At the invitation of the Pilgrim Brotherhood the churches of the city gathered at Pilgrim Church to listen to the reports of the brethren who occupied pulpits in the Northwestern Association. Of the fifty men who volunteered to go out on "the Self-Support in 1910 Campaign" only one begged to be excused when the time came, and he had a good excuse. Only two or three of the churches declined to receive the delegates and these found the date inconvenient and wish a delegation later. Is it any wonder that Congregationalism is a power in the northwestern part of the state with such a spirit as this? The fifteen or eighteen who had time to make their reports were all enthusiastic over the prospects, loyalty to the church and denomination and a determination to come to self-support on the part of the churches by cutting down their own grants and by enlarging their gifts to the society were manifest. Receiving the delegates gave many of the smaller churches great encouragement and revealed to them the interest of their sister churches of Seattle. Some asked not a few questions concerning the affairs of our larger Seattle churches and doubtless a better understanding of conditions throughout the Association, which is typical of all Associations, has been obtained. Not least in value are the lessons learned and acquaintance with local affairs gained by the disciples who went forth two by two at their own charges. Great good would come to all our churches and leading laymen if the other Associations could do this very thing. It was an added pleasure to have with us Judge Rosa of Michigan, who brought the greetings of the Michigan Brotherhood. Michigan conference is carrying on a statewide movement like the Northwestern Association visitation and reports excellent results. After the reports and Judge Rosa's remarks coffee and sandwiches were served by the men of Pilgrim Church.

A FELLOWSHIP MEETING AT TACOMA.

The Autumn Fellowship Meeting of the Northwestern and Tacoma Associations was held with the First Church of Tacoma, in the new edifice. It was one of the best attended and most helpful of the biennial fellowship meetings of the Puget Sound Churches. Doubtless the building had a great deal to do with the success o fthe meetings, though of course

any Association meeting with the Tacoma First brethren would have been a marked success; but the rejoicing with the church in the completion of such a magnificent edifice, planned and built mostly within the period of "hard times," added to the joyousness of the occasion, while the building itself added to the comfort of the delegates and helped in the speedy performance of business.

Situated in a most commanding portion of the beautiful residence district of Tacoma near several car lines, but far enough away to avoid their disturbing noises, the beautiful building of Tenino stone of two colors is charmingly and well located. If one enters through the main doorway he finds himself in the front of the church by the pulpit, but as the pews are arranged in eliptical form he does not come face to face with the audience. The main floor and galleries are arranged to seat one thousand or more, while, by using the side rooms two or three hundred more can see and hear the speaker, though not so conveniently as from the main seats. The older portion of the Sunday-school assembles on the main floor and galleries, where there are many rooms for individual class work, all opening on the auditorium. The younger departments meet downstairs. The downstairs is not a basement, but owing to wise planning is lighted on all sides and is open to the fresh air. Only on part of one side does the ground even slightly encroach on light and air. It is planned to erect a building for school, gymnasium, etc., on the adjoining lots, which are already owned by the church. The church originally planned on these lines was a Methodist Church's building. The design was so well adapted to the purpose that many churches have copied it. The addition of a side entrance near the rear of the church is a detail added by the Tacoma church that greatly facilitates the seating and exit of the congregation. The ushers seat the strangers forward and as they naturally leave by the door in front of them the pastor can reach them at the side of the platform before any leave. The pastor, building committee and people are certainly to be congratulated upon having such a beautiful and well arranged edifice, indeed the denomination throughout the state can be pround of the enterprise of the church that put up such a building. This is Tacoma First's third home. In spite of Tacoma's inevitably rapid growth it will be many years before she will need another.

As to the meeting itself a few glimpses of the program will reveal the rich feast provided for the two days' session. Rev. E. L. Smith spoke on the "Pulpit of the Age," Rev. H. B. Hendley on "The Minister as a Citizen," Rev. Sidney Strong gave us "A Vision of a Broader Pastoral Service," this being a discussion of the "Immanuel Movement," Supt. Scudder spoke of the "Ultimate Source of the Minister's Power," Rev. W. O. Wark gave some good advice about "Keeping the Young People at Work," and Rev. Chas. R. McDermoth on "Reaching the Young People on the Outside." Wednesday afternoon and evening were laymen's sessions, when Fellowship, Church, Business Methods, Benevolences of Men, Bible Study and Religious Life and Civic Affairs were discussed by Messrs. F. L. Stocking, C. W. Morrill, F. J. Cutts, R. C. McAllister, W. W. Parker, F. S. Bayley, D. S. Johnston and Everett Smith. In the evening addresses were given by Prof. E. O. Sisson of the University of Washington and Judge W. D. Wood, in their characteristic vein, on "Virility in Religion," and "The Layman and His Money." There was little business but much socialibility and fellowship, needless to say the kindly hospitality of our hosts and hostesses was greatly enjoyed and will be long remembered. On Tuesday evening Alki church was dedicated and the Lord's Supper celebrated in this building, Dr. Dunstan and Rev. S. S. Healey officiating. On Wednesday evening Mr. J. D. Hudson was ordained to the ministry, his church at Beach having requested the Northwestern Association to act as an ordaining council. Mr. Hudson has also served at Shaw Island for some time. There was no difference of opinion as to acceeding to this request, but the question as to the proper ordaining body was taken from the table and after some discussion was retabled until the spring meeting, when there would be more time for full discussion.

Among the wealth of Christmas pictures, verse, stories and sketches in the Christmas Century, one article stands out as of notable significance and interest, Andrew Carnegie's discussion of the tariff, with record of his personal relation to past schedules. Mr. Carnegie speaks on this vital issue with interest and authority, giving his reasons for his position, that a "tariff for protection," the issue forty years ago, should give place to a "tariff for revenue."

MORNING AND EVENING JOY.

Psalms 65:8.

"The outgoings of the morning obey God's sovereign will,
And can, along their radiant course the world with gladness fill.
Rejoicing as they onward go with ever-glowing light,
Men welcome them with joyful hearts—with rapture and delight.
These "wings of morning" swiftly fly, with healing in their beams,—
God's messengers of love to rouse men from their pleasant dreams,
And gird them for the busy life all earnest, living men,
After a night of quietnenss, with joy will greet again.

"The outgoings of the evening" God maketh to rejoice,
And swell the anthem of His praise with glad, exultant voice.
The curtains of the night are drawn, and many eyelids close,
While darkness woos the restless ones to quiet, sweet repose.
The closing of the busy day, the evening's holy calm
Are to the toilers needing rest a soothing, healing balm.

God giveth His beloved sleep; and to His loved ones light;
And we will praise Him for the day, adore Him for the night.

—J. S. McD.

TRUST.

"Trusting as the moments fly,
Trusting as the days go by,
Trusting Him whate'er befall,
Trusting Jesus, that is all."

How simple that sounds! What peace such trust would bring. We struggle on, bending beneath the load, until we almost faint, when hark! out of the darkness and gloom, we hear a sweet voice saying, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." We heed the voice, lay our burden at His feet, and go on rejoicing, wondering why we carried our burden so long. A little child who was with his mother at a neighbers, when there was a sudden thunder shower, at the first clap, dropped his playthings, ran to her, jumped into her lap, hiding his face on her bosom, exclaiming, "There!" with a great sigh of relief; all fear had fled, for he felt safe in his mother's arms.

"Perfect love casteth out fear." We may rest

"Safe in the arms of Jesus,
Safe on His gentle breast,
Free from the world's temptations,
Sin cannot harm me there."

Do you remember when that loved one lay in your home, wrapped in the slumber from which your voice could not awake him; how very trivial and small seemed

thought if God would only spare your dear ones you would never murmur again? But alas, we are all frail creatures and the good resolutions of the morn are broken in the eve.

Even more in prosperity than in adversity are we prone to forget to trust in God and become puffed up with pride and independence, like the little girl who, when asked to say her morning prayer refused, saying, "Last night it was dark and I was afraid and asked God to take care of me, but now it is light, I can take care of myself." "When a man thinketh he standeth, let him take heed lest he fall." You ask, "What is the use of trouble? Why does God permit so much trouble among His children?" Life is a school, our Heavenly Father a wise and loving teacher who knows better than we ourselves. Just the discipline each child needs to fit him for the work he intends him to do. "Can the blind lead the blind?" or one without knowledge teach others? Does a man go to the ball room to learn to heal the sick? We cannot be carried to the skies on flowery beds of ease. "We must tread the path the Master trod," and that was not strewn with flowers. Those who have never known a pain cannot sympathize with those who suffer. Those who have known nothing of poverty, cannot aid the poor as well as one who can say, "I have been in your place and know just what you need." If we had never sinned we would have no charity for the sinner, but say, "Lord, I thank Thee, I am not as this man." Those who have never parted with a loved one cannot feel the anguish, and though they may "Weep with them that weep," they cannot comfort, as those who speak from experience. You say you had such noble aspirations in your youth, dreams of the great work you would do in the world and for the Master; and as the years passed by, you struggled so hard to realize some of them, only to see one fond hope after another perish, your life turned into an entirely different channel from that you had planned and worked for; your work uncongenial and often far beyond your strength, you thought of those lines from the poet,

"Of all sad words of tongue and pen,
The saddest are these, it might have been."

Then you would pray for help, to overcome those rebellious thoughts and strength to perform the every-day duties, lying so clearly close at hand, to forget self in ministering to others. But the old longings would return and it seemed as though your spirit would break the chains that bound it, fly away and be at rest. Did you never think that in the every-day tasks, the important little things, and the training of the children, which God had intrusted to your care, that you might be accomplishing more for the Master than you could ever have done in any other way. A mother's work in training a soul for eternity; what work could be more beautiful, more noble or enduring? Your influence will be felt, your work go on through the child, long after your tongue lies silent in the grave, and when your memory has faded from all others, still be bright in the heart of your child. Oh! mother, wake up and see what a great responsibility and what a glorious opportunity you have for work, that will make the world better for your having lived in it.

How different our lives would be if we would only trust and obey Him implicitly as the soldiers do their commander. In the charge of the Light Brigade, the soldiers obeyed, even though they knew the order was a mistake.

"Theirs not to reason why,
Theirs but to do and die."

We have a commander who never makes a mistake, who offers us life eternal, if we but trust and obey. Why should we not live every moment, every hour, every day, closer to His side, doing the little things cheerfully, trusting God for the result.

"Trusting as the moments fly,
Trusting as the days go by,
Trusting Him whate'er befall,
Trusting Jesus, that is all."

—Bertha L. Russell.

November 7th, 1908.

THE HOME

THE SCHOOL CHILD UP TO DATE.

Make haste to school, my little child,
Or else you will be late;
Your books are all aseptic now,
And here's your sterile slate.
Your pencil has been boiled an hour—
'Tis germless now, I hope;
And don't forget to wash your desk
With this carbolic soap.
And lest about the schoolroom floor
Some unseen microbes lurk,
Just sprinkle formaline around
Before you set to work.
You'd better put, for safety's sake,
Bichloride in the ink;
And water that has not been boiled
You must not dare to drink.
Of course, when recess comes around,
Some food you'll want to munch;
So in this disinfected box
Is predigested lunch.
And since 'tis said that in a kiss
Bacteria may dwell,
I may not give you, as I'd like,
A mother's found farewell.

—Life.

THE DECLINE OF COURTESY.

By Walker Lewis.

"I thank you for your courtesy if you didn't buy," said a traveling salesman to a gentleman whose house he was leaving. "Little is shown me. The time was when the South was noted for hospitality, but there isn't much now."

It would not be fair to attribute this indictment to censoriousness of spirit. Far from it. The salesman was sensitive, and the discovery he had made was both a surprise and a pain to him. The fact, if a fact, iught to pain and surprise the country. Is there really a decline of courtesy among our people? Have we lost, or are we losing, or are we in danger of losing, this fine art and Christian excellence?

Some things look that way. A few trips over our street railways will disclose enough to justify the use of an interrogation point. Let there be a rush for seats, and how often does forethought in trousers display activity in rush-

ing front end, or rear end, into the coach and dropping instantly into a seat and deep abstraction, so deep as not to see the overhanging faces of weary working girls, as they cling to the straps to maintain their footing. When a woamn has to stand in a car, there is no courtesy in the trousers that occupy seats in it. So deeply was this sentiment wrought into the old Southern civilization that Chancellor Landon C. Garland, high up in years and eminence, would never sit while a girl in his coach was unseated. Few nobler things in the many noble incidents of Robt. Edward Lee's career, were more significant of the gentleman he couldn't help from being, than when, without a fight, he surrendered his seat in a railroad coach to a poor and poorly-dressed woman that came into the crowded car. That surrender was one of his greatest victories. It was a successful defense of his State's attitude to woman. There was in the act as much of manliness as he displayed in the field of war.

The records of the telephone service would not overthrow the salesman's indictment. Just look at that man snatch up the receiver of his 'phone as a starving man will seize a loaf of bread, and begin to stamp and grow red in face, and snort out his complaint, if thirty seconds' waiting has not got an answer from Central. If he is not just from Church and a sermon on the Judgment, or from Camp-meeting with a full supply of grace, "the wrong number" tempts him to swear at Central for "the execrable service." Does he not consider that he is being served by a lady in her office? Perhaps like Podsnap, he can't imagine the existence of a lady in the working girl. The faithful working girl, to see such a pompous humbug, must look with strained eye, far beneath her tired feet and station. Perhaps it's a woman that takes up the receiver, and for the least delay or some easy mistake, fires a broadside of complaint out of her acid mouth into that little office and the receivers that are fastened to the operator's weary, aching head. Speak kindly to the telephone girl! A little patience in tardy service, an appreciative word for service promptly done, a call with gentleness as its inflection—is not this the more excellent way? The working world is dying for withheld courtesy. Why isn't the faithful employee in overalls, the skilled workman whose trained ears and eyes are proving the wheels that may crush under your train, quite reliable—why is not he worthy of all travelers' recognition? It is the man who should be honored when he is a man. Any man who receives honor, if faithful to himself, is not a usurper in what he gets. That's his birthright.

Whether my visitor was just or not in his indictment, one thing is clearly manifest—most persons are entitled to greater courtesy than they receive.

Few instances of the Christian courtesy of the late Alexander H. Stephens, are more charming or more creditable to his greatness, than one of the exhibitions of his soul during his short service as Governor. A committee of prominent Georgians had called at his office to see him on special business. He was giving them a patient and interested hearing, when an old lady, in faded calico and well worn sunbonnet, was announced. He had her admitted. It was a day of bitter cold, and she was poorly protected. At once a chair was ordered for her near the grate, and the fires were re-enforced. She had come to sell some eggs and butter, and her little basket was on her arm . The Governor turned from the Committee to his latest caller. He purchased all her little store, and told her he would buy all she might afterward bring. When she arose to depart, he saw the chill in her shivering form, and stopped her going. "Not yet," he kindly said.. "Pile on the coal." Inquiring into her family, he found them known to him; and, with exquisite tact and kindness, called back reminiscences to detain her till the thaw had come and then, had her sent out with the most courteous treatment. "All for effect." Say it not! What need had he for the arts of the demagogue? Had not the people honored him with all the gifts he wanted, or they had in their power to bestow? No, it was the heart, the soul of the man. And that plain, but virtuous country woman deserved the consideration this Christian gentleman and Governor accorded her. How beautiful! Were I a painter worthy of that subject that scene should live on canvas. Were I a sculptor, Georgia stone should immortalize it.

The roots of genuine courtesy are in the Gospel. It looks out upon the masses in their means or their meanness, and sees in every unit of the multitudes that come and go, enough of worth in fact, or in possibility of creation to justify Peter's terse but tremendous exhortation—"Honor all men!" The world, before the love of Christ appeared as the measure of human greatness, held men in mind as game or servants. In Him they come to just honor.

SACRIFICING HOME TO BUSINESS.

There is always danger of castigating an innocent party when one becomes a social critic. The pupils of one of the headmasters of Eton have recorded of him that he found a row of boys standing in his study one moring, and without a moment's hesitation began to thrash them with his cane. They were too terrified to remonstrate until he had gone half-way down the line, when one of them plucked up courage enough to falter out: "Please, sir, we're not up for punishment; we're the confirmation class."

Most of the men upon whom the blows I am about to administer will fall may prove to be "domestic models," but I must strike out with the hope of hitting a guilty one among the innocent now and then.

There is a vicious circle in the reasoning of the modern business man. "I want to make a happy home," he says, "and so must conduct a successful business; but to do this I must give myself to it body and soul."

By sacrificing himself to his business he renders himself incapable of making a home. And he does it in this way: The best energies of his heart and mind are absorbed to such a degree in the conduct of some great commercial enterprise that he has nothing to contribute to domestic life when he comes home at night, like a squeezed orange.

The energies of a man are not like those of a river. The water that turns the wheel of a factory is exactly as able to turn that of a grist-mill a quarter of a mile further down the stream; but the man who has poured out the last drop of his strength on the wheel of his business simply goes home empty to his family.

Among the most pitiful spectacles in this world I put that of the haggard, exhausted man of affairs sitting helpless and useless in the circle about the fireside. If he is not so nervous and fretful as to forbid all merriment, he is so used up that he can not enjoy it. If he realizes his condition, he decorates his face with a smile, but it is at best no better than a petrification. His mind is not on the scene or the subject; his thoughts are down at the shop or store, he scarcely hears the children when they speak.

Later in the evening his wife may try to engage his attention upon some problem of the domestic life. Billy has

not been behaving well at school, or Mary is begging to take music lessons, or Bridget has "given notice,' or most likely gone off without saying "good-bye." She does her best, poor woman, but even while she is talking she knows by the look of his eyes that his mind is wandering.

"You aren't listening to a word I say! You don't care any more about your home than if it were a boarding-house," she snaps.

"I guess if you had all my big burdens on your mind you'd find it as hard as I do to listen to tittle-tattle," he replies.

"Who asks you to burden yourself in this way? I'm sure I don't."

"Talk is cheap. You want an establishment, and it takes money to keep it up. You ought to know that a man can't earn money without the concentration of all his strength on business."

"For my part I would rather have less money and more husband."

"Nonesense."

"It's little enough you know about a woman's heart. What I long for beyond all earthly things is your love and sympathy. I need you to help me discipline the children. I want you to be interested in my household cares. I long to hear your old gay laugh. I hate the store! I hate business! I'm sick and tired of money and position. I want my lover back. I want to feel that he hears me when I speak. Can't you understand?"

"Eh! What! Excuse me, but I wasn't listening. I just happened to think of an order for one hundred dozen suits of underwear that I'll bet a twenty-dollar bill that stupid shipping-clerk has forgotten."

Pitiful, isn't it? What are we going to do about it? It's getting worse all the time. There is so much truth in what the man says about the exactions of business that we cannot help pitying him. To succeed—or even not to fail—a man must keep strained up like a fiddle-string. His competitors are after him with a knife and tomahawk day and night. If they would only be reasonable, he could. But they won't. The whole pack are as mad as March hares. There seems to be no "middle way" today. A man must either "get rich," or "go broke," and that in a hurry. He must either march at the head of the procession, or get out of the ranks entirely.

Nevertheless, the dilemma remains. This man must give more time to his home or he won't have any. What he has now isn't a home. It's only a house. If he has to sacrifice one thing or the other he had better sacrifice the business to the home than the home to the business. And if he says, "How can you have a home without a business?" the answer is, "A simpler home with a less exacting business."

More love, more peace, more of the bliss of the fireside is what this age needs—not more fine clothes, bob-tailed horses, and long-tailed gowns.

Doesn't it sometimes seem as though we had lost our minds? One time a kindly old clergyman stopped by the side of a laboring man who was turning at a windlass bare-haded beneath a blazing sun. "Hey, man," said he, "working without your hat is bad for your brains."

"Faith, your riverence," he replied, "if it's any brains I had, I wouldn't be working at this windlass at all!"

Sometimes when I catch myself and other dunces like me tearing along at breakneck speed, eager, impetuous, absorbed, struggling for pleasure or prizes which turn to ashes in our grasp, and sacrificing the joys of home to attain them, I think we have as few brains as the Irishman. For I know, as well as I know my A B C's, that undue absorption in business means the almost inevitable destruction of home—Charles Frederic Gose, in "Husband, Wife, and Home."

Young People

A TAG-END BOY.

Don't be "smart" because another fellow older has that "way;"
Don't cheat, boys, because you see another do it while at play;
Don't say "Yes" because a classmate hadn't courage to say "No;"
Don't do wrong because a comrade (better cast him off at once),
Says unless you do his bidding either you're a fool or dunce!
Be courageous, manly, noble; don't let laughter you annoy—
Do the right though others taunt you—do not be a tag end boy!
—A. Caldwell.

THE MAN'S BOOT.

In a dark wood, where wild beasts lived, there once lay a man's boot. How it came there I cannot say, for no man had been there; at least, the wild beasts had not seen one in all their lives. But there the boot was; and, when the beasts saw it, they all came round to find out what it was. Such a thing was quite new to them; but they were not much at a loss, for all that.

"Well, there is no doubt as to what it is, I say," said the bear.

"Oh, of course not," said the wolf and the goat and all the beasts and birds in one breath.

"Of course," said the bear, "it is the rind of some kind of fruit off a tree,—the fruit of the cork, I should say. This is cork, it is plain to see," and he showed the sole of the boot.

"Oh, just hear him, just hear him!" cried all the beasts and birds.

"It's not that at all," said the wolf, with a glance of scorn at the bear. "Of course, it is some kind of nest. Look! Here is the hole for the bird to go in at, and here is the deep part for the eggs and young ones to be safe. No doubt at all, of course not!"

"Oh, oh!" cried the bear and the goat and all the birds and beasts, "just hear what he says. It is not that at all."

"I should think not," said the goat. "It is quite a plain case. Look at this long root!" and he showed the string at the side of the boot. "It is the root of a plant, of course."

"Not a bit of it!" cried the wolf and the bear,—"not a bit of it! A root! How can you say so? It is not that, we can all see."

"If I might speak," said an old owl, who sat in a tree near, "I think I can tell you what it is. I have been in a land where there are more of such things than you could count. It is a man's boot."

"A what?" cried all the beasts and birds. "What is a man? and what is a boot?"

"A man," said the owl, "is a thing with two legs, that can walk and eat and talk, like us; but he can do much more than we can."

"Pooh, pooh!" cried they all.

"That can't be true," said the beasts. "How can a thing with two legs do more than we can, who have four? It is false, of course."

"Of course it is, if they have no wings," said the birds.

"Well," went on the owl, "they have no wings, and yet it is true. And they can make things like this; and they call them boots, and put them on their feet."

"Oh, oh!" cried all the beasts and birds at once. "How can you? For shame! Fie on you! That is not true, of course. It cannot be."

"A likely story!" said the bear.

"Can do more than we can!" said the wolf.

"Wear things on their feet!" cried they all. "On the face of it, your story is not true. We know that such things are not worn on the feet. How could they be?"

"Of course, they could not," said the bear. "It is false."

"It must be false," cried all the birds and beasts. "You must leave the wood," they said to the owl. "What you saw cannot be true. You are not fit to live with us. You have said what you know is false. It must be, of course."

And they chased the poor old owl out of the wood, and would not let him come back.

"It is true for all that," said the owl.

And so it was.—The Nursery.

QUEER ANSWERS.

Here are some teachers' questions and pupils' answers taken from examination papers in a Maryland school:

What was the chief event in Solomon's reign? He died.

What do you call the last teeth which come to man? False teeth.

What caused the death of Cleopatra? It was because she bit a wasp.

What causes perspiration? The culinary glands.

What is the function of the gastric juice? To digest the stomach.

Define adolater. A very idle person.

Define ignition. The art of not noticing.

Define interloper. One who runs away to get married.

Define ominous. (1) Power to be all-present. (2) Power to eat everything.

Define flinch, and use it in a sentence? Flinch, to shirk. Flannel flinches when it is washt.

What is a chronic disease? Something the matter with your crone.

Name six animals of the Arctic Zone. Three polar bears and three seals.

What is the chief industry of Austria. Gathering ostrich feathers.—Washington Herald.

AMUSING ADVERTISEMENTS.

A London periodical recently offered a prize for the best collection of unintentionally amusing advertisements. Here is a part of one list:

"Annual sale now going on. Don't go elsewhere to be cheated—come in here."

"A lady wants to sell her piano, as she is going abroad in a strong iron frame."

"Wanted, experienced nurse for bottled baby."

"Wanted, a room for two gentlemen about thirty feet long and twenty feet broad."

"Furnished apartments suitable for gentlemen with folding doors."

"Lost, a collie dog by a man on Saturday answering to Jim with a brass collar round his neck and a muzzle."

Wanted, by a respectable girl, her passage to New York, willing to take care of children and a good sailor."

"Respectable widow wants washing for Tuesday."

"For sale, a piana-forte, the property of a musician with carved legs."

"Mr. Brown, furrier, wishes to announce that he will make up gowns, capes, etc., for ladies out of their own skin."

"A boy wanted who can open oysters with a reference."

"Bulldog for sale; will eat anything; very fond of children."

"Wanted, an organist, and a boy to blow the same."

"Wanted, a boy to be partly outside and partly behind the counter."

"Lost, near Higate archway, an umbrella belonging to gentleman with a bent rib and a bone handle."

"Widow in comfortable circumstances wishes to marry two sons."

"To be disposed of, a mail phaeton, the property of a gentleman with a movable head-piece as good as new."

PRESIDENT-ELECT TAFT REFUSES LIQUOR.

The press reports that President-elect Taft at a recent banquet turned his glasses upside down and refused to drink any liquors. In doing so he showed a personal strength which guarantees a good administration. Aside from the Liquor Dealers Association and an undesirable citizen here and there, the 85,000,000 people of the United States are delighted with the idea of having a perfectly sober President. The affairs of the world are so sensitive, so delicately hinged that the President at all times should be in his highest and best mood. The recent reskless utterances of one of the European rulers give us a most convincing example. The man who drinks liquor at any time is never the man he should be. A judge who drinks liquor cannot be relied upon. He cannot rely upon himself. In fact we hope the time is not far in the future when all those who have the responsibility of government in any degree will feel the need of giving themselves at their highest best to the service of the people. The scientific study of the effects of alcohol upon the mind, upon the whole nervous system has been decidedly favorable to total abstinence. It looks like President Taft enters upon his responsibilities with a profound sense of their meaning. Christian people should keep up the good work of education. Hating iniquity is as pious as saying soft prayers for peace and good will. Christian people must remember that it is a part of their solemn duty to fight wrong. We should not expect too much from President Taft in this important matter. His ground has been and probably is now that legislation must follow and not precede public opinion. Everything points to the conclusion that he is sincerely convinced of the correctness of his ground. Fundamentally we do not agree with that idea but it gives temperance people the chance to work upon public sentiment. In a sense it puts the burden of proof upon innocent people. It is no time to quarrel over theories. If Mr. Taft turns down his glasses he is an immense improvement over what he would have been had he not turned them down. By this single act showing a moral perspective, a self control, a regard for deep inward qualification for office, he has impressed not only the American but the peoples of the earth. Mr. Taft will ascend the throne of power more a man for this noble stand. No man can deliberately drink intoxicating beverages openly, publicly, without lowering the standard of his manhood.

A HOMESICK BOY.

I'm visitin' Aunt Maria's,
And I'm homesick as I can be;
It's sawdust and shavin's for breakfast,
And shavins and sawdust for tea.

She says it ain't sawdust nor shavin's,
But some kind o' nu-triment food;
Anyway, 'tin't pie nor doughnuts,
Nor fritters nor anything good!

She never has jam or cookies—
She says they are awful for me;
We eat 'em like sixty at our house,
And we're all of us healthied'n she!

She won't let me have any sugar,
Because it will give me the gout;
And meat I can't swallow a mite of
Till I've chewed it an hour about!

Didn't know that I had any liver,
'Cause you see, I was never sick much;
But I'm hungry for all I can think of
'Cept sawdust and shavin's and such.

Oh, I want to see ma and Louisa
And grandma—and my old ball;
But I guess I'm homesicker for doughnuts
Than anything else at all.

—Emma C. Dowd.

"BUBBLES, BOBBY, NOTHING BUT BUBBLES."

A Story of Soap Bubbles, with an Application to Life, by Anna R. Woodruff.

Bobby had a capital story-book, a present from Santa Claus at Christmas time. He sat in the arbor under the apple-tree in the back yard, reading it for the hundredth time.

Presently he heard his chum outside on the street, calling loudly:

"Bobby! Bob! Come along, quick! Here's a man with a monkey!"

Up jumped Bobby, leaving his book on the seat, while he ran off to see the monkey. By the time he caught up with his friend, however, the man and the monkey had disappeared.

"He was here, honest, he was," declared his chum, adding, a little lamely, "a little while ago, and the cutest little fellow you ever laid your eyes on.'

Bobby was disgusted, and went back to his book. He had read about two pages when his sister Katy came running out of the house, crying:

"Oh, Bobby! just think! Joe Dickson says his father will give us one of those darling little puppies! and papa says we may go right away and get it. Oh, do hurry—please!"

Hurry!—well, that is not the word to us to express the speed with which Master Bobby sprinted over the ground on his way to the Dickson residence. Katy had all she could do to keep up with him; but, alas! when they arrived at Mr. Dickson's, Joe greeted them with the sad tidings that the puppy had died in a fit only a few moments before.

"I'm very sorry, children," Mr. Dickson said, "but it cannot be helped."

A much disappointed little pair walked slowly homeward, feeling very differently from what they had when they started out. Another disappointment metBobby when home was reached. Tom Griswold had called to tell him that the boys had changed their minds about having him for captain of their ball team as they had promised. They had chosen instead Sam Archer, a rival of Bob's and one who was not at all friendly to him. Poor Bobby! This was a sad disappointment to him. He had been so proud of the honor, and had so longed for the day to come when the first game would be played under his leadership. His hopes had been so bright, and now they had collapsed at a breath. To be sure, it was only a little boys' club; but a little boy can feel a disappointment most keenly. It seemed to Bobbie that everything slipped out of his reach just as he was about to seize it; and, to cap the climax, word came from his aunt in the country, tht she could not have the children to spend their vacation with her, on account of sickness which had come to the family.

"Just when a fellow thinks he is going to have a perfectly splendid time, he misses it," grumbled Bobby. "Or some one promises him something; and, when he is feeling too good for anything about it, something happens to spoil it all."

"Bubbles, Bobby; nothing but bubbles," said Mary, the housemaid, cheerfully, whisking the dust from a chair.

"Bubbles?" echoed Bobby, doubtfully. "Bubbles?"

"Yes, bubbles," repeated Mary, firmly, "You've been chasing them all the morning; and, just as you were about to touch them, every blessed one of those bubbles burst."

"If you mean the monkey and the puppy," said Bobby, thoughtfully, "I didn't get near enough to touch them. Nor the other things efther. My! but I did want that puppy. He was a beauty."

"That's often the way with things in this world," said Mary, with a wise look. "They are too bright and beautiful to last, just like the real bubbles; and that is the reason why we should not set our hearts too strongly upon anything—any pleasure, I mean. Come, cheer up, laddie, and I will make some real bubbles to prove to you the truth of what I say, about them, at least. See, I have made the suds; and here is a bubble for you. Did you ever see anything brighter or more beautiful? and yet, while you look, it is gone, like many a bright and beautiful thing that the heart would fain grasp and hold. You may blow one for yourself. See the beautiful colors, with yourself, myself, the sky, the trees, the flowers, the grass; and yes—the whole world in it; and yet, with all its fine appearance, it is of no stronger substance than a beautiful dream. Touch it, and it is gone. Do not set your heart upon bubbles in this life, Bobby."

Bobby pondered over these words of Mary in his heart. Nor did he ever forget them; and, when he became a man and disappointments came to him, as they do to everybody, he would say to himself: "Bubbles. Bobby; nothing but bubbles."—Anne H. Woodruff.

SIX THINGS BEHIND.

"Rufus," said his mother, "did you mail the letter I gave you last evening?"

"Oh, mother, I forgot it! I meant to, but just then I had to go and get some new shoestrings, so it went out of my mind."

"Didn't I speak of those strings yesterday?"

"Yes; but just then father called me to ask if I had weeded the pansy bed the night before."

"And had you?"

"No, mother; I was just then writing the letter you said must go to grandma."

"I thought you were to write that on Saturday."

"I meant to, but I had to do some examples that I didn't do on Friday, so I hadn't time."

"Rufus," called his brother, "didn't you nail the broken slat on the rabbit pen yesterday?"

"Oh!" Rufus sprang up in dismay. "I was just going to, but I hadn't watered the house-plants, and I want to do that and then—"

"The rabbits were all out."

Rufus hastened to join in the hunt for the pets. In the course of his search he came upon two tennis rackets which he had "meant to" bring in the night before, and they were in bad condition.

"There now! It will cost ever so much to get these strung up. Why didn't I take them in, anyway? I remember—I hadn't locked the stable door when father called me, and then I hurried to do it before he asked me again."

Later in the day Rufus, with a penitent face, brought to his mother the letter which should have been mailed. During the rabbit-hunt it had slipped out of his pocket, one of his brothers having found it in the damp clover, and it was now a sorry-looking missive.—Sunday-school Messenger.

GRANDPA'S BIBLE.

Little Mary wanted to learn her Sunday lesson. It was Saturday afternoon, and the time was passing; but she had been busy with her doll's dress and the lesson was yet unlearned. At length her elder sister took a Bible from the bureau and said: "Come, Mary, I will help you to learn your lesson, and you can go back to your play.'

Mary came to her sister's side ready to begin her lesson, when she suddenly began: "Sister, let us study it out of grandpa's Bible.'

"But what difference can it make?"

"Why, grandpa's Bible is so much more interesting than yours; he reads it so much more."

There are a good many young persons who would do well to get a look at grandpa's Bible. Possibly if they would look at it carefully, they would find something in it they have never found in their own; and if they would pray as the Psalmist, "Open Thou mine eyes, that I may behold wondrous things out of Thy law," they would find a blessing in the Word of God such as careless readers never discover.—iLttle Christian.

THE READING HABIT.

Curiously, the inquiry, What have you been reading? disconcerts a great many people. They possibly may be by the way of reading a good many books, but if suddenly asked about the matter, they will probably have a little difficulty in remembering the particular books they have lately read and will say rather vaguely, "Not much of anything." They are much in the condition of folk who are suddenly asked in company to repeat a text of scripture. Very likely they know hundreds of texts, but on the instant memory proves treacherous and they cannot think of one. Thus it is when one tries to recall the name of the last book read and to give a little sketch of its author and drift.

There are hundreds of people whose reading is confined to the newspaper, the cook-book and the Bible. Yet as this is supposed to be a reading age and new books are constantly advertised, while the old standards do not lose their charm, we ought to be able to give a good report on this subject if cross-examined. The book that everybody is reading we should as a rule know something about. The history of our country we cannot afford to ignore. We should at least have some friendly acquaintance with biography, science and books of travel.—Christian Herald.

DOING OUR BEST.

In all the mart of time nothing, it is said, succeeds like success; but success too often involves the ruin of others. The means by which success is achieved counts most in the sight of God and honest men. To measure men by the mere accomplishment of some desirable thing is not a fair standard. The work one may do is often very insignificant, but doing it well always deserves the highest praise, and this brings pleasure, if not profit, to the doer, for he has found the happy art of "becoming best through doing best." One of the proudest boasts any true man can make is, "I never slighted any work God or man gave me to do." He, no doubt, discovered at times that he made mistakes, blundered, and, in self-abasement, bemoaned his folly; but be that as it may, he had no reason to reflect upon himself, for he had done his best under the existing circumstances.

What men do may perpetuate their fame, but the deed has left its impress upon the doer, and the motive that inspired the deed is inerasable, and passes on, touching other lives as well as being built into that of his own selfhood. All the men whose names represent the good and the great recorded in the hall of fame are there because of what they did. There was a time when men who sought preferment and place were asked, with peculiar emphasis, "Who are you?" "What titles do you wear?" "To what family do you belong that you should aspire for recognition?" That time is past. The question today is, "What have you done to merit what you or your friends ask for?" Character is immortal.—Philadelphia Methodist.

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Willie—Papa, if I was twins would you buy the other boy a banana, too?

Papa—Certainly, my son.

Willie—Well, papa, you surely ain't going to cheat me out of another banana just 'cause I'm all in one piece?—Selected.

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